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## BIBLIOGRAPHY, 1891-92.

## BIBLICAL COMMENTARIES.

WE have very little to report concerning Rabbinical commentaries on the Bible. Professor Th. Hofmann, of Ehingen, Wirtemberg, has brought out as a programme Saadyah's Commentary in Arabic, with a German translation of the Korahitic Psalms, according to the MSS. of Oxford and Munich. Dr. Schächter has published, as a University dissertation, the Commentary of Isaiah of Trani the Elder, on Ezra and Nehemiah, with a literary preface. Herr David Kohn has an interesting article (*Otsar has-Sifroth*, iv., p. 286), on the relation of Moses Qamhi's (Kimhi's) commentaries on Proverbs and Ezra-Nehemiah to that of Abraham ibn Ezra. It seems that the former has only amplified the latter, as was stated by Zerahiah of Barcelona (thirteenth century) concerning the commentary on Job. He says in his commentary on Job as follows: "Qamhi steals from Aben Ezra whenever he can benefit by it."

Professor W. Bacher's learned monograph on exegesis from Saadyah Gaon (940) to Maimonides (*Die Bibelexegese der Jüdischen Religions-Philosophen des Mittelalters vor Maimuni*), programme of the Rabbinical School at Budapest, may as well be mentioned in this class, since we have no occasion to make a division for philosophy of religion. We hope that some competent scholar will give, in our QUARTERLY, an appreciative notice of this minute labour. We can only say that Professor Bacher has worked upon originals, and thus often corrected mistakes to be found in his predecessors. He also gives variations from a Cambridge MS. of Abraham ibn Ezra's Commentary on Exodus, (*Magazin*, etc., ed. by Dr. Berliner, 1891).

## MISHNAH, TALMUDIC, AND MIDRASHIC LITERATURE.

Dr. Ludwig A. Rosenthal has now finished his monograph on the order and the origin of the Mishnah (*Ueber den*

*Zusammenhang der Mishna. Ein Beitrag zu ihrer Entstehungsgeschichte*, I., 1890 ; II., 1892). The author came independently to the same conclusion as Dr. Hofmann concerning the existence of an early complex of the Mishnah (*Ur-Mishnah*), which, according to our author, consisted mostly of disputes with the Sadducees during the epoch before Hillel. It is difficult to understand always his reasoning concerning the order of the Mishnah, the arrangement which began, according to him, in the schools of Hillel and Shammai ; and here we have also to look for the composition of later Mishnah. Dr. Rosenthal's style is not always clear, and above all he is too confident in his numerous hypotheses, as can be seen by the too many underlined passages. Perhaps he will modify his views in many points when Dr. Schwarz's critical edition of the *Thosephtha* is out. Anyhow, Dr. Rosenthal's essay is worth reading.

Maimonides' Arabic commentary on the Mishnah seems to be the hobby of University dissertation manufacturers. This year Dr. M. Bamberger gives us that on the tractate Kilaim ; whilst M. Derenbourg will have concluded next year that on the whole order of Thohoroth. The lamented R. Hayyim Oppenheim contributes a note on a passage of Eduyoth (*Otsar-has-Sifroth*, iv., p. 190). Dr. F. Hillel published an able dissertation on the formation of nouns in the Mishnah (JEWISH QUARTERLY REVIEW, IV., p. 325). We have previously mentioned a similar monograph on the verb in the Talmud. Gradually the grammar of the Mishnah language will be made clearer and more in accordance with Semitic grammar in general than it appears in the rather antiquated, although able, essays on the subject by Dukes, Geiger, Weiss, and others. The description of the Talmud MSS. in New York by Dr. Margolis will be more fully mentioned in our notice (JEWISH QUARTERLY REVIEW, p. 340).

We are glad to state that Dr. A. Kohut, of New York, has successfully finished his edition of the *Aruch*, which is followed by a useful appendix. We hope that this important work will be duly noticed in one of the later numbers of our periodical. It is difficult to follow the publications concerning halakhic matter ; they appear

mostly in Poland and in the East, and seldom reach the regions of our great libraries. Still we may record the continuation of the *Mahazor Vitry* (publications of the *Meqitse Nirdamim*); the first fasciculus of the ס' יראים of Eliezer of Metz. A new edition (Vilna, 1892, 4°), according to the Paris MSS., by Israel Goldblum, S. H. J. Halberstam, with a commentary (rather too long) by Abraham Schiff, of Minsk. The same is the case with the edition of the chapter on circumcision by Jacob hag-Gozer and his son, Gershom, edited for the first time by Herr A. J. Glassberg ספר זכרון ברית לראשונים (Cracow, 1892), where the commentary and the appendices by the editor fill three fourths of the book. Responsa, by the famous R. Meir of Rothenburg, ably edited by Rabbiner Moses Bloch, Professor of Talmudic learning in the Rabbinical school of Budapest, of which a first part has appeared in the publications of the *Meq. Nirdamim*. In order to be complete we may mention the MS. No. 14 of the Jews' College, a collection made by Abraham of Rothenburg, a brother of Meir. We hope that there will be some arrangement for supplying R. M. Bloch with a copy of the unpublished Responsa found in this MS. We shall pass over in silence Responsa recently published by modern Rabbis, which have not even the merit of contributing some items for history, as is the case with older Responsa. The most they show is an unpalatable Hebrew style, introducing a multitude of new abbreviations. We can only say about them על הראשונים אנו מצטערים וכו'.

Of Midrashic literature we have to record a University dissertation by Dr. Lazar Grünhut on the Midrash Koheleth, Part I. (*Kritische Untersuchung des Midrash Koheleth I.*). The author puts the compilation of it in the seventh century A.D. without sufficient arguments. We have duly noticed on p. 338, the description of Mansûr al-Dhamari's Midrash. We may add that Professor Wünsche has completed his translation of the Midrash *Tillim*, according to the edition of the well-known S. Buber. Perhaps it will be best to mention here the new edition of Zunz's master-work, *Die Gottesdienstlichen Vorträge der Juden* (1832), which was out of print for some time, by the lamented Dr.

N. Brüll. Unfortunately the editor died before having been able to do more than add Zunz's own corrections and references, found in his copy of the book. The new results concerning the Midrashic literature since 1832 are, therefore, scarcely mentioned. A most important contribution to the Agadic department is Dr. D. Hofmann's essay on the Agadic passages in the Talmud and Midrashim in connection with Antoninus Pius. A striking assertion is made in the last section, which relates to the variations found in the Pentateuch of the Asverus (Severus) Synagogue (See *Studia Biblica*, III., p. 20), Dr. Hofmann pointing out that three of these variations being reported elsewhere as coming from R. Meir's manuscript, he comes to the conclusion that it was not Titus who brought the Severus Pentateuch to Rome, but probably Hadrian. There are some other suggestions concerning the date of Severus, and finally Dr. Hofmann thinks that the Severus Synagogue was at Tiberias, and not at Rome. All these points seem to us uncertain.

#### HISTORY OF POST-BIBLICAL LITERATURE.

The history of Jewish literature from the closure of the canon, edited by Dr. J. Winter and Professor Aug. Wünsche (*Die Jüdische Litteratur seit Abschluss des Kanons*), is now far advanced. The first volume, containing the Hellenistico-Targumic writings, is finished; but the continuation, the Talmudico-Midrashic literature, is yet incomplete. In general, it gives a satisfactory idea of this part of literature, but without exact criticism. This part and the following one, which will comprise the Midrashim, are by the editors and Dr. J. Fürst. Dr. A. Kaminka, a young scholar, who has not yet had time for investigation, wrote on the Gaonic literature, which is, in fact, one of the most difficult parts of the post-Talmudic literature. Why, for instance, is the edition of the supposed *Halakhoth* of Yehudai Gaon (edited by Schlosberg, 1886) not even mentioned? The Karaitic history and literature has been taken in hand by Dr. J. Hamburger, the well-known author of the Talmudic Encyclopædia. The learned writer has by no means made a

thorough study of this branch of literature, and often repeats items which are not confirmed by later researches. The pearl of the work, as far as it goes now, is the contribution of Professor W. Bacher on Masorah, Grammar, and Exegesis. This scholar was well prepared for dealing with these parts of the Jewish literature by his previous monographs on the subject, as well as by editions of grammatical treatises. Some small points have, however, escaped him. Thus, for instance, the existence of an Arabic fragment of the *Havi* by Haya Gaon, in the second Firkowitz collection, now at St. Petersburg. Also an epitome of the *al-Mushtamil*, in the same collection; but in general he has utilised the latest information. Here, as also in the previous parts, we find interesting extracts from various sections of Jewish literature, translated into German, which will help the understanding of the methods and tendency of the respective writers.

We may record here the third volume of L. Loew's collected works, ably edited by his learned son, Dr. Emmanuel Loew, Rabbi at Szegedin, Hungary.

#### BIOGRAPHY.

Much has been written on Saadyah Gaon on the occasion of his millenary. We have noticed Dr. Harkavy's learned monograph (*JEWISH QUARTERLY REVIEW*, IV., p. 490) on minor writings of the Gaon. The *Otsar has-Sifroth* has two articles by David Kohen (p. 292), and by Dr. Birnfeld (p. 329). The late S. Sachs wrote on Saadyah's *Galuy* in the *החוקר*. There are biographical articles in the *Otsar has-Sifroth* of comparatively modern Rabbis, such as on Reggio (Abraham and Isaac Samuel). Dr. Kayserling has published a monograph on eminent Jewish names in the present century.

#### MASORAH AND GRAMMAR.

In the first instance, we record Dr. S. Baer's edition of the Book of Samuel, where we find, as in his previous editions of other Biblical books, ample information on Masoretic matter. Dr. B. Koenigsberger's interesting monograph on

Masoretic matter (*Aus Masorah und Talmudkritik*, Part I. Berlin, 1892) is chiefly directed against Professor Blau's monograph (JEWISH QUARTERLY REVIEW, III., p. 540). It deserves a special notice, which we hope will appear when the second part is issued. The able writer relies too much on passages in the *Zohar*, the *Zohar Hadash*, and Bahya ben Asher, which are scarcely useful for real criticism. Dr. A. Büchler's essay on the Origin of the Accents (Part I.) has been duly reviewed in our Quarterly (JEWISH QUARTERLY REVIEW, IV., p. 674). Mr. Arthur Davis's monograph on the same subject is a useful school book (*The Hebrew Accents, etc.* Nutt, 1892). In the *Otsar has-Sifroth* (IV., p. 347) we find a very good article on the so-called Babylonian (super-linear) punctuation, by Dr. S. Birnfeld; and (p. 404) a short notice on the origin of the five final letters, viz., מנצפך, by Hayyim Pollak. We shall make an exception to our rule, viz., not to record articles of weekly papers, and mention with interest the series of articles (in the *Literaturblatt* of the *Menorah*, 1891-2) by Lector M. Friedmann, of Vienna, on the division of the Pentateuch in verses in relation to the aggadic exposition of them. Here we have to record simply, without any criticism, Dr. H. Hirschfeld's *Arabic Chrestomathy*, written with Hebrew characters in the MSS. from which the selection was made, and probably originally so by the respective authors. The *Chrestomathy* is followed by a vocabulary. We may suppose that due attention will be paid, in one of the forthcoming numbers of the QUARTERLY, to this laudable first attempt, planned by many learned Orientalists, without being hitherto realised.

Dr. S. Fuchs published in the החוקר (fasc. 5, 6) the treatise on the particles by the famous grammarian Judah ibn Balam, according to the Paris unique MS. When complete, we shall, perhaps, devote to it more space than we can give at present. The remarkable statement which we find correct, is that Arabic passages found in the Hebrew treatise on the particles crept into the dictionary of R. Jonah ibn Jannah, put probably at first on the margin, and inserted later on by a copyist in the body of the work, and therefore attributed to R. Jonah. Indeed the Rouen MS. and the

Hebrew translation of R. Jonah's work, which will be issued shortly by Professor Bacher, have not the passages belonging to Ben Balam. Dr. Fuchs seemed not to have met with our report to the University of Oxford, 1876 (p. 4), where a fragment of a comment on Job and Daniel by Ben Balam is noted, and where we have also given the Arabic title of his commentary on the Pentateuch.

### HISTORY.

In the first instance we mention with pleasure the issue of *Graetz's History of the Jews*, five volumes, translated from the author's manuscript by Miss Bella Löwy. Critics in general deplored the absence of even short notes and some references to the sources; but the translator is not to be blamed for this important omission. This lamented author had no time to finish his monograph on the history of the *Sicarii*, and it appeared as a Programm in the incomplete form. Dr. Rosenthal, of Breslau, began an essay on the same subject in the newly issued *Monatsschrift*, in course of publication. It will be worth while to devote a special notice to these two monographs when Dr. Rosenthal has concluded his. The volume containing new and revised Hebrew documents on the Crusades has been fully noticed in our issue (JEWISH QUARTERLY REVIEW, IV., p. 681), and another notice will appear in the *Monatsschrift* by Dr. Brann, one of the editors of this monthly. A first instalment of it criticises severely the edition of the *Kölner Schreinbuch*, and more especially from the point of view of the Hebrew, for which Dr. M. Stern, of Kiel, is responsible. The *Otsar has-Sifroth* (p. 459) brings to our notice a correspondence between the lamented Graetz and Herr Dembitzer concerning documents of the so-called Four Countries' Synod in Poland, viz., Poland, Lesser Poland, Russia (Reussen), and Lithuania. On p. 577 of this Annuary we read documents extracted from the Jewish archives in Galicia, and more especially of Cracow. Publications concerning the Jews in German localities, such as *Quellengeschichte zur Geschichte der Juden I.*, and *Die israelitische Bevölkerung der deutschen Städte: I. Bodensee; II. Kiel*, by Dr. M. Stern; *Geschichte der Juden in*



*Beuthen*, by Dr. M. Kopfstein ; *Schicksale der Frankfurter Juden während des Feltmilchschens Aufstandes*, by Dr. J. Krakauer ; *Die Prager Judenstadt während der Schlacht am weissen Berge*, by Dr. A. Kisch ; *Kleine historische Schriften* by the late Dr. G. Wolf, are all based more on German than on Hebrew documents, and have little connection with the Rabbinic literature. The same is the case with Dr. S. Saitchlik's monograph, entitled *Geschichte der rechtl. Stellung der Juden in Oesterreich-Ungarn, 1000-1600*. Dr. R. L. Poole, of Jesus College, Oxford, has in the *Historical Review* (iv., p. 373), a note on the suppression of the Talmud by Pope John XXII., in the province of Bourges, 4th September, 1320, correcting Dr. H. Gross, who gave the date 1319, in Provence.

To the historical department we would annex the following works and monographs. The late Simon Hock had left in MS. a list of the families in Prague according to the epitaphs of the old cemetery in the town. It has found an able editor in Professor David Kaufmann, who prefaced the book with useful data (*Die Familien Prags nach den Epitaphen des alten jüdischen Friedhofs zu Prag*). For accuracy sake we mention that the late Dr. Benisch was never an official in the University of Oxford, as said in the preface (p. 16).

Literary productions concerning Jewish history coming from Italy are so scanty, that we indicate with great satisfaction the two following :—1. Documents on the Jews of Perugia in the thirteenth and fourteenth centuries (*Sulla condizione degli Ebrei in Perugia*), by Professor Ariodante Fabretti. 2. A monograph on Abraham Colorni (*Abramo Colorni, Ingegnere di Alfonso II d'Este, nuove ricerche*), by Professor G. Jaré (extract from vol. iii. of the *Atti della Deputazione Municipale di Storia Patria*). It may also be interesting to record a history of the persecution of the Jews in modern Greek by Georgios A. Zabitrinos (*Ὁ καταδιωγμὸς τῶν Ἑβραίων ἐν τῇ Ἱστορίᾳ*, 1891).

Let us mention, to conclude, M. M. Schwab's hoax relating to a Jewish commercial traveller, with the name of Soleiman, in the ninth century. (See the *Athenæum*, 30th Jan., 1892.)

## BIBLIOGRAPHY.

In the first instance, the catalogue of Hebraica and Judaica in the Library of the Corporation of the City of London, with a subject index. The Rev. A. Lowy's book is a good specimen of accuracy, and the subject index is a novelty to be imitated, if possible, in great libraries.

The Hebrew library (MSS. and printed books) of Aryeh Loeb Friedland, St. Petersburg, was made over to the Asiatic Museum of St. Petersburg. The catalogue of it, made in Hebrew by Samuel Winer, has appeared as far as letter א, with the title of קהלת משה, and *Bibliotheca Friedlandiana*.

Professor H. Derenbourg, of Paris, gave in the *Revue des Etudes Juives* (tome xxiii.) a French translation of the acquisition list of the British Museum, relating to Hebrew MSS. acquired from 1867 to 1890. Not being acquainted with Rabbinical literature, the translator mixed up some Arabic MSS. with the Hebrew, and he is often inaccurate in other respects. Anyhow, M. Derenbourg's list will be useful until the catalogue of the Hebrew MSS. of the British Museum comes out. When will that be? The indices of authors and Hebrew titles added by M. Moïse Bloch, Rabbi at Versailles—who also supplied titles and names of authors to M. Derenbourg's French translation—are remarkably well done considering that M. Bloch had no opportunity of seeing the MSS.

In the Report of the Judith "Montefiore" College, Ramsgate, for the ensuing year, the Rev. Dr. M. Gaster gives the catalogue of Zunz's Miscellanea, *i.e.*, of thirty-eight volumes of miscellaneous pamphlets of the library of the late Dr. Zunz, now the property of the Judith College. Let us hope that the next programme will give us the catalogue of Zunz's MSS. which are also in the possession of the College.

Dr. M. Steinschneider gave the description of a Hebrew MS. in the Meerman Collection, acquired by the late Sir Thomas Phillipp, and now in the Berlin Library. It consists mostly of Cabbalistic texts, etc.; but there is also a medical treatise

by Solomon son of Abin, at present unknown, and a will by R. Israel son of R. Meshullam, not mentioned in Mr. Israel Abrahams' collection of wills (JEWISH QUARTERLY REVIEW, III., p. 436).

Dr. S. Landauer, of Strasburg, has given a detailed description of the Hebrew MS. preserved in the Grand-Ducal Library of Karlsruhe, for insertion in the catalogue of the Oriental MSS. in that library (*Die Handschriften der grossherzoglichen Badischen Hof- und Landesbibliothek in Karlsruhe II. Orientalische Handschriften*). Amongst them is the famous Codex Reuchlinus, containing the whole Bible. No. 21 is now fully recognised, by the extracts given by Dr. Landauer, as the commentary on Jeremiah by Joseph Nahmias, and not by Joseph Qamhi, as stated in the colophon of the copyist. We hope to say more about this in an article on Nahmias. No. 6 contains many pieces in Judaico-German; No. 9 a MS. of the Bab. Talmud tractate Sanhedrin, collated by the lamented Rabbino-witz. No. 10 is a splendid Mahazor of German rite. After וייל (that seems to be the right reading) we have noticed the following words: כישפחה העילש וועקליך. In No. 11 (which is a Siddur, German rite) fol. 495*b*, we have noticed the name of משה בר' מנחם as owner; fol. 476, we read בעיר בוניקאם רעבלין. For No. 12 (containing סליחות), fol. 36, the ו in ושכנתי is broken in printing. In No. 13 (a prayer-book), fol. 177, ארשינא, is a misprint for ארשרנא, and further on we read, יהניש גלוקנער, ביום ר' י"ב ניסן, which is also an oversight by the reader. Indeed Dr. Landauer's part of this catalogue is wonderfully correct in every respect. His great minuteness was already known from his catalogue of the Hebrew MS. in the University Library of Strasburg, and from his edition of the Masorah to the so-called Targum-Onqelos.

#### MISCELLANEOUS.

The Society of Meqitse Nirdarmim have begun to issue a first fasciculus of the Book of the Pious (ס' חסידים), ordinarily attributed to R. Judah Hasid, according to a MS. of Parma. All other publications of the Society are continuations, mentioned in previous articles on the yearly biblio-

graphy. Professor D. H. Müller, of Vienna, has contributed, in the *Denkschriften* of the Vienna Academy, an important essay on the MS. containing Eldad's supposed Diary (*Die Recension und Versionen des Eldad had-Dânî, nach den alten Drucken . . . . und den Handschriften . . . . veröffentlicht und kritisch untersucht*, Vienna, 1892). We hope that this learned contribution will be duly noticed in our QUARTERLY. Dr. Harkavy's Russian essay on a new Hebrew version of the legends of Alexander the Great has already been noticed (JEWISH QUARTERLY REVIEW, IV., p. 685).

Dr. B. Zimmels continues in the *Magazin* (t. xix., p. 56) his perhaps too extended essay on the history of the interpretation of Genesis xlix. 10, which is not yet concluded. Although a tedious study, it will be of great use for those who will write in future times the history of Judaico-Christian controversy. But as Dr. Zimmels could not consult all MSS. which bear upon controversy, those who have access to MSS. will have to supplement him in order to make this history as complete as possible. We have by the same author a first part of an interesting study on Leone Hebreo (extract from *Die Neuzeit*, T. xxx. to xxxii.). Dr. S. Fuchs has issued a Hebrew translation of the French essay by the Grand Rabbin of France, M. Zadok Kahn, with the title of *L'Esclavage selon la Bible et le Talmud*. The Hebrew title is העבדות על פי התורה והתלמוד. He also (here Isaac Salomon) translated into Hebrew Mendelssohn's German letter to Lavater, edited by Herr Halberstam. The Hebrew title is מכתב להכהן לאואמר. Speaking of Mendelssohn, we may just mention a contribution to his biography by Mr. George Alexander Kohut, with the title of *Moses Mendelssohn and Rector Damm*, New York, 1892. Dr. S. Maybaum, Rabbi at Berlin and Docent at the Hochschule, has published an interesting monograph on Abraham Jagel's Catechism, with the title of *Leqah Tob* (beginning of the seventeenth century, not to be confounded with the censor of this name), translated into Latin by Ludovicus de Compiegne de Veil, and printed in London, 1679, with the title of *Catechismus Judæorum, etc.* Jagel's attempt is the first in the Jewish annals before the

time of Mendelssohn. Dr. Maybaum proves that Jagel was stimulated by the many catechisms, Catholic as well as Protestant, to compose a book of the same kind for Jewish youth. In fact, he modelled his book on that of Canisius, and is sometimes a literal translator of it.

For the Philonic literature we are glad to refer to Dr. Cohn's excellent article in the last number of the *QUARTERLY* (V., p. 25). A new derivation for the name of *Essene* is given by Dr. N. J. Weinstein. He suggests that the locality *Essa*, where thermal waters existed, and perhaps identical with *Callirhoe*, was inhabited by these sectarians. He also considers the old inhabitants in the South of Palestine as a part of the *Essenes*; and even after the destruction of the Second Temple, as late as 200 A.D., *Pinehas ben Yair*, to judge from his sayings, was an adherent of this sect. Many of Dr. Weinstein's suggestions are inciting; but the more seductive they are, the more cautious one must be in accepting them. The last chapter on the observances of the *Essenes* is worth reading (*Beiträge zur Geschichte der Essäer*, Wien, 1892).

The *Revue des Etudes Juives* is much behind its time. We have received lately the numbers for April-June, 1892. It is probable that the illness of M. Loeb, which ended fatally, is the cause of this backwardness. There is an article by M. Loeb on the Jewish folk-lore in the chronicle of *Judah ibn Verga*; also the biography of M. Loeb, and the bibliography of his writings, by MM. *Zadoc Kahn* and *Israel Lévi*. Herr *Epstein* writes on the *Hamites* in the ethnological table, Gen. x., according to *Pseudo-Jonathan*. Mr. *Schechter* gives extensive extracts concerning *Messer David Leon*. Professor *David Kaufmann* discovers a falsification in *Maimonides'* letter addressed to the Jews of *Yemen*; we doubt if many will admit it. There are minor articles or notices. In general the *Revue* has drifted into Biblical researches, which we regret. The *Zeitschrift für die Geschichte der Juden in Deutschland* has, as usual, local articles, which, of course, have their importance for history. According to a notice in the *Revue des Etudes Juives* (1892, p. 305), this quarterly will for the present not be continued.

On the other hand, the *Monatsschrift für Geschichte und Wissenschaft des Judenthums*, extinct in 1887, has been resumed by Professor Kaufmann and Dr. Brann. We have before us the two numbers for October and November. The articles in them, although good in a general way, are certainly not startling enough to make the periodical successful. The only publication which would now answer is, in our opinion, an international Annuary, containing original documents, with short introductions in Hebrew, French, English, German, and Italian, and a full bibliography of the year's publications.

For curiosity sake we shall mention three items on Jewish writings in a non-Hebrew language : 1. On a Judeo-Persian translation of the Bible according to MSS. in the British Museum (*Zu den Jüdisch-Persischen Bibel-Uebersetzungen*), by Dr. Paul Horn, of Strasburg (in the *Zeitschrift der Deutsch-M. Gesellschaft*, 1892). 2. On an Italian translation of Maimonides' "Guide of the Perplexed" (*Una Versione Italiana inedita del Moreh N., etc.*), by Gustavo Sacerdote (Academia dei Lincei, Rendiconti, April, 1892). The translator is a Yedayah ben Moses. 3. A part of a Provençal romance on the history of Esther (*Le Roman Provençal d'Esther*), by Crescas Caslari, physician at Avignon in the fourteenth century (*Romania*, vol. xxi.).

There is a complete blank in the poetical department. The late Senior Sachs is the only one who gives notes on some of Gabirol's lines (*Otsar has-Sifroth*, IV.). There are also pieces by comparatively modern authors, which may have a bibliographical importance in remote times.

In general, we must confess that the harvest in Rabbinic literature of this year is a poor one. Much paper was consumed, but to little profit. University dissertations may be called *travaux forcés*, and a good one is the exception. Will the Rabbinical schools of all shades try to remedy this standstill in Rabbinical literature? Time will give the answer when successors are wanted to replace the few men of talent who still remain in these schools.

It is our painful duty to record the great losses to Jewish literature by the death of M. Isidore Loeb, in Paris (JEWISH

QUARTERLY REVIEW, V., p. 1) ; of Dr. Kaempf, of Prague, author of the book on Andalusian poets, as well as on Semitic inscriptions ; of Senior Sachs, in Paris, the successful interpreter of the famous Solomon ben Gabirol ; and of L. Gordon, the Jewish Tennyson, and a relative of the late editor of the weekly *Ham-Maggid*, now continued by the brothers Fuchs. Gordon was without dispute the greatest master of Hebrew style in modern times.

A. NEUBAUER.

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